

The Lutheran Witness

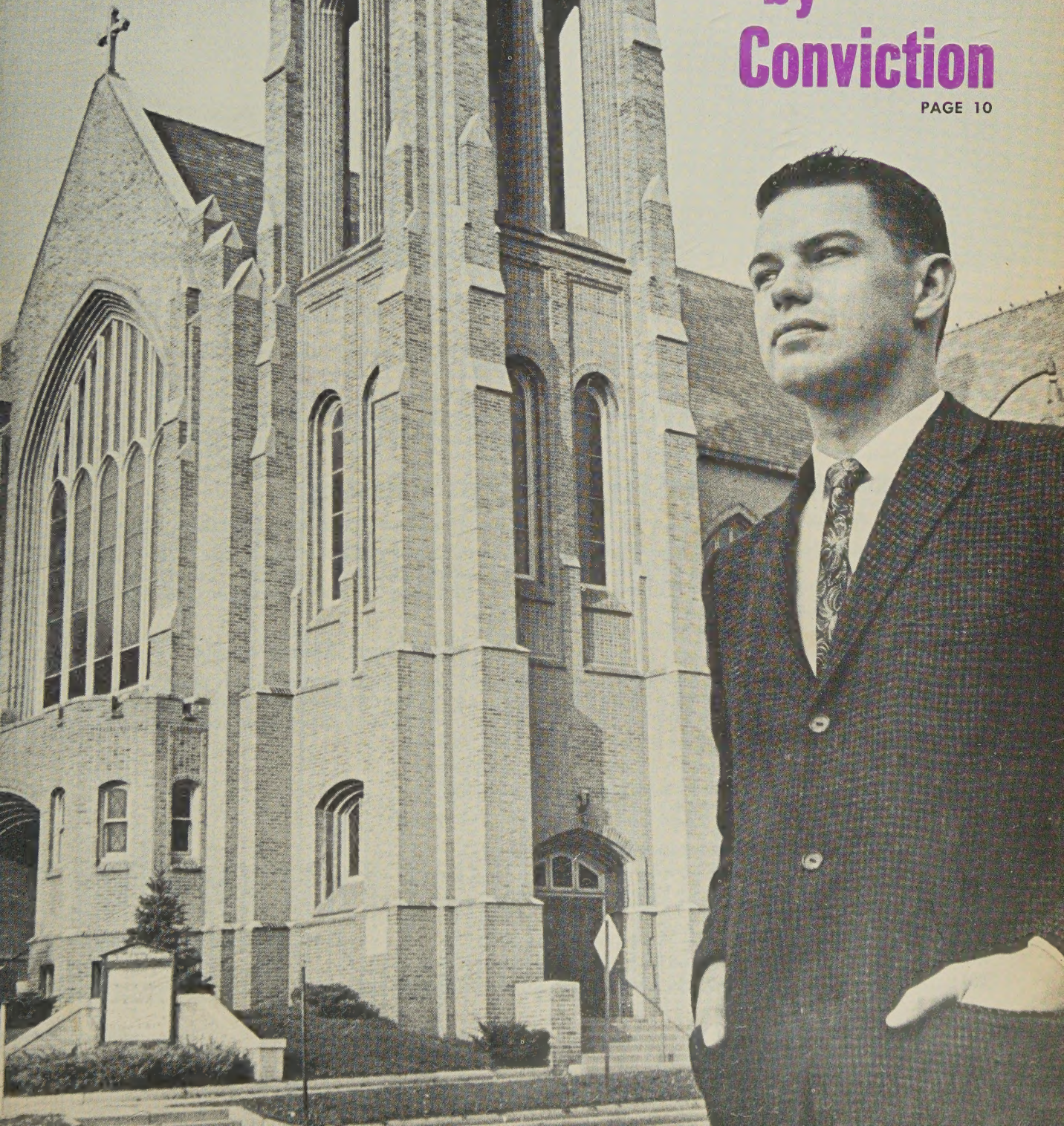
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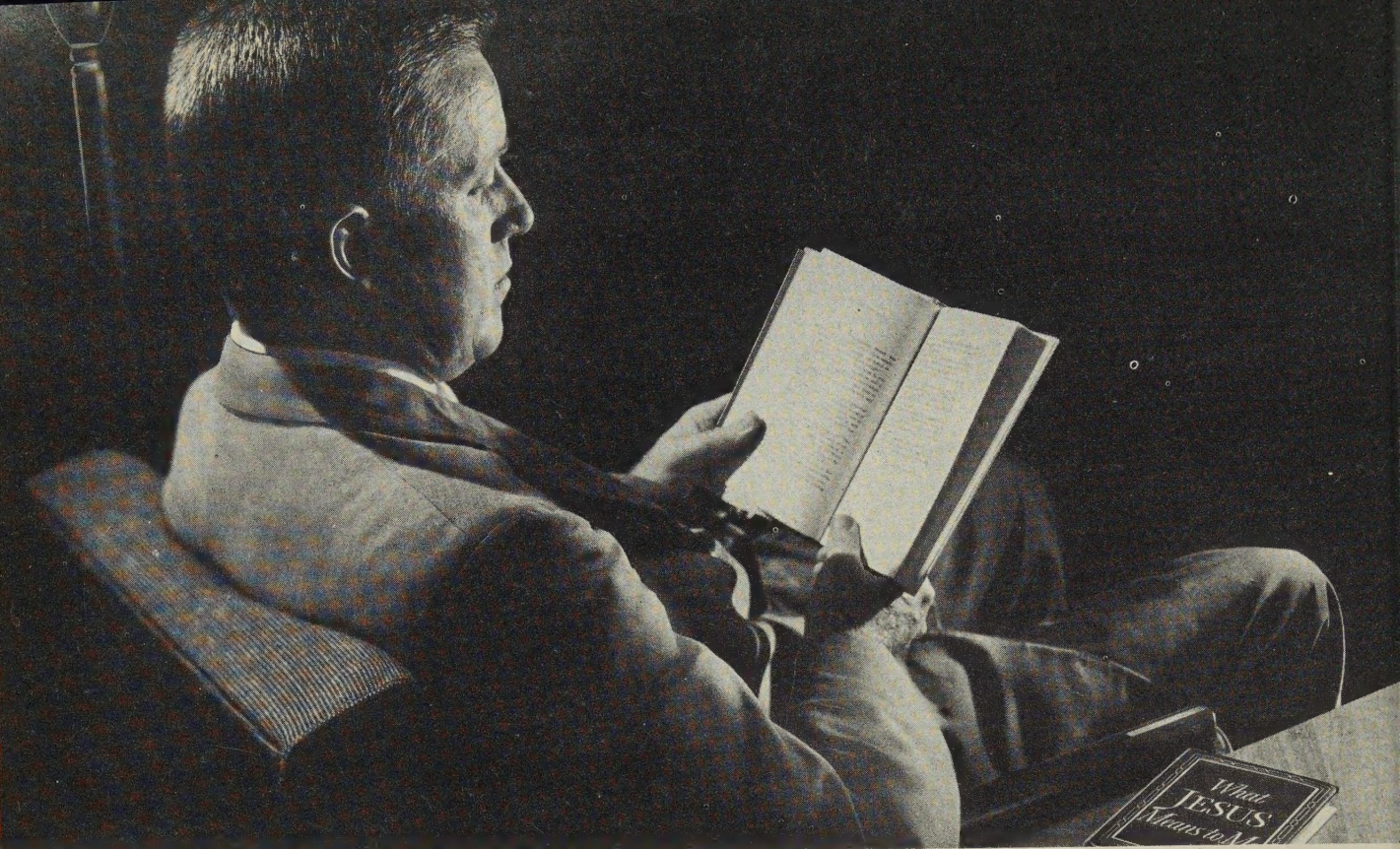
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Vicar by Conviction

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Antonio Garcia lights candle on the Advent wreath made by pupils of San Pedro Lutheran School, Houston, Tex. Spanish-language work is also done in Missouri Synod-affiliated churches in Austin, Brownsville, Corpus Christi, Harlingen, McAllen, and San Antonio, Tex.; Chicago, Los Angeles, New York City, and San Francisco.

Advent bugles "Wake up! Wake up!" But who will hear the Advent call? Who in this frantic age of impending cosmic tragedy will obey the Advent summons?

All should. The mass of gloom that overspreads the world only conceals man's real plight — his self-willed ways and lawlessness, his greed to gain and lust to own, his trust in his own flesh and in material might. In the magnitude of violence that terrorizes nations divine judgment thunders over sin — sin in the U. S. S. R. and sin in the U. S. A. Wake up!

Christians should. They contribute to the immensity of evil calling down God's holy wrath. Only feebly do they oppose forces warring against His loving will for man. Far too many hug the outer fringes of His church, their works half-hearted, fragmentary. Some even rise to worship from a dulled sense of duty. Wake up!

The Advent King is on His way. He rules the world. This mysterious, wonder-studded universe — He created it by the word of His power. And He redeemed it. He paid the blood-price to free men from sin's blight and the doom of wrath to come.

Unto His own He comes to give power without peer — power to become sons of God. He offers peace that surpasses, grace that suffices, victory that endures, life that never ends.

Stir up Thy power, O Lord, and come that by Thy protection we may be rescued from the threatening perils of our sins and saved by Thy mighty deliverance!

When we hear John,
the Advent preacher,
we can never take Christ for granted
or grow casual
about Him and His mercy . . .

Sure— but not Complacent

BY
MARTIN H.
FRANZMANN



WE CAN BE SURE OF GOD'S GRACE,
but we cannot be complacent about it.

The grace of the God who forgives is no cheap, easy grace, no easy commodity which complacency can casually appropriate.

Our souls still wait for the Lord more than the watchmen who wait for the morning. They know that morning will come, they are sure that it will come; yet they wait for it and hail its first graying as a new wondrous thing. So we wait for the Lord; we know that He is Lord and will forgive; but forgiveness remains the perpetual miracle still.

"There is forgiveness with Thee," the psalmist says, "that Thou mayest be feared." God as Forgiver is the object of our holy fear. Luther spells it out with relentless logic, saying: "Where there is no forgiveness, there is no God. Likewise, where God is not, there is no forgiveness. Likewise, where there is no forgiveness, there is no fear of God. There idolatry and the righteousness of works abide."

Never Lets Us Forget

"Forgiveness . . . that Thou mayest be feared" might well serve as a caption over all the words and works of John the Baptist, that great Advent preacher. For this holy fear of which

the psalmist speaks is in all that John says and does.

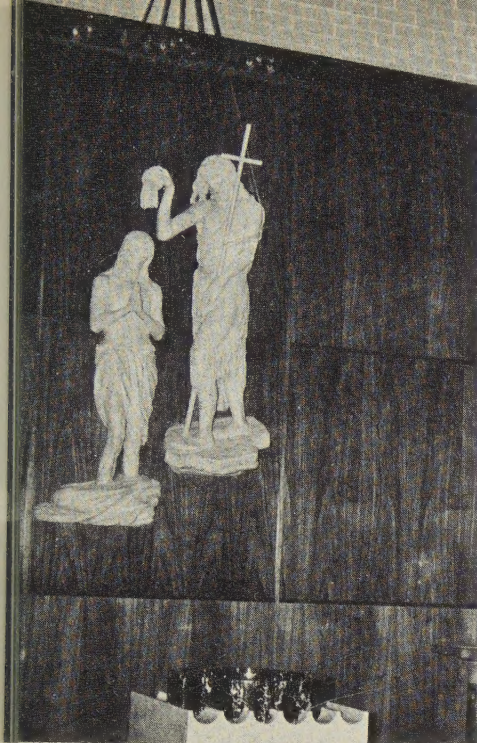
Coming in the spirit and power of Elijah, being very jealous for the Lord God, he never lets us forget how great and fearful is this one God, who will not give His glory to another. He never lets us forget how wide a deep is the gulf across which His infinite condescension offers Himself for communion to us. He never lets us forget how deep are the depths from which the voice of our supplication must arise.

John proclaims the nearness of the reign of God; and the coming of the reign, the coming-in of the kingdom of God, is pure, unalloyed, and perfect grace. But that grace is God's great *nevertheless*, the never-to-be expected *nevertheless* to the divine wrath which impends in exceptional rigor on man, who is by birth and being a "generation of vipers."

Always that grace of God has with it, as the cast shadow of its brightness, God's fearful judgment on grace rejected and on grace misused. Even the tree which brings not forth good fruit "is hewn down and cast into the fire."

Dead Bones Rise

The Mightier One whom John the Baptist heralds comes with the baptism of Spirit and with the creative Breath of God.



nor can we think
of Baptism as the subject
for a cozy family festival,
where parents beam,
aunts coo,
and uncles make funny faces

awakes the desert bloom and makes
dead bones rise. But He comes also
with the fire of God's inexorable judg-
ment. He brings home the winnowed
grain into His barn, but He burns the
chaff with unquenchable fire.

"Behold the Lamb of God, which
taketh away the sin of the world!"
John cries. That is God's answer,
God's triumphant answer to the sin
of rebellious man, God's mighty and
pictorious reach down into the depths
from which we must cry. But it is
a costly answer, and it is the only an-
swer. For this Lamb is God's eternal
Son, who was before John.

And to reject God's answer is to
come, indeed is to remain, under the
wrath of God. This Lamb is the
Mightier One, mightier far than John,
mightier than the greatest of woman
born. So great is He, so tremendous
in His servile majesty that even John
could not ultimately serve Him. John
could not comprehend Him, as his
"Art Thou He?" from prison shows.
Even John could do only one thing:
John could only *believe* on Jesus.

Fear and Faith

John taught his disciples to pray.
This is a significant part of the record
of John, for prayer is born of fear

and faith. Faith knows that God has
loved me with an everlasting love.
Faith is certain: "God has chosen
me." Faith knows: "God has laid
His hand upon me and called me
His." But this certainty shows itself
constantly, practically, in prayer.

Faith knows that the brother stand-
ing beside me is the object of God's
elective love, that God has loved him
with an everlasting love. But this cer-
tainty works itself out in constant in-
tercession. An Advent life is a life of
prayer in holy fear and a life of in-
tercession.

We who hear the voice of John,
that great Advent preacher, can never
take Christ for granted or grow casual
about Him and His mercy. Nor can
we who have heard the Baptist's Ad-
vent cry ever think of repentance as
a placid, pious exercise, a sort of rou-
tine religious daily dozen. It is the
death of the old man and the creation
of the new man as God's own.

Nor will we ever again think of
Baptism as the subject for a cozy
family festival, where parents beam,
aunts coo, and uncles make funny
faces. It is a Baptism of repentance,
unto repentance, for the forgiveness
of sins. It is God's rescue of the lost
and desperate, "that He may be
feared."

Ends of the World

If we follow the pointed finger of
John, we cannot make of Advent and
Christmas a sort of ecclesiastical bac-
chanalia. We welcome our Lord "in
strains of *holy* joy." This is no cheap
grace that John the Baptist proclaims
either, something that we can com-
placently accept as a matter of fact,
something that our pride can reject
and pick up later, something that our
eloquence can mouth; it is the costly,
the pure, the true grace of God, "that
He may be feared."

And if we let this Advent witness,
this witness to the Light, John the
Baptist, loom large before our eyes,
we shall never be able to think of the
witnessing church as a going concern,
as a self-originating and self-perpet-
uating body.

Our witnessing in our community,
our missionary work on paths that
run through all the world, will be done
in awe and fear. "He must increase,
I must decrease."

And our life as a church will be
lived throughout in the awesome con-
viction, the Advent conviction, that
upon us the ends of the world have
come, that in us and through us God
is writing His last great chapter of
grace and judgment with Spirit and
with fire.

God's Book and My Book

BY
ARMIN DEYE



Ours has been called
the land of many
open Bibles
but many closed eyes

UP TO THE YEAR 386 the life of Augustine had been anything but ideal. But one day that year the young teacher, while talking with his friend Alypius, was suddenly overcome by his guilt.

Burning with shame, he rushed out into the garden. There he heard a neighbor's child repeating the words "Tolle, lege; tolle, lege" — Take, read; take, read. Whether this was a game or a child's nursery rhyme Augustine never knew. He did, however, apply this message to himself.

Returning to the house, Augustine, then in his early thirties, began reading in Romans 13: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof."

Later Augustine, who became one of the greatest of the Latin church fathers and an outstanding figure of all ages, said that from that moment on he felt at ease and knew that the power to overcome a sinful life must come from God.

God speaks to us through the Bible.

Much Lamenting

There is much lamenting about the lack of Bible reading, and there is just cause for concern. Our reading or not reading the Bible reflects our love for the Author of its sacred words.

The young man or woman who receives a love letter does not have to be bribed to read it. Such a letter is eagerly read and usually kept in a safe place to be reread later on. The warm affection existing between two lovers makes even their written words a real treasure.

Duty or Pleasure?

Is Bible reading a duty or a pleasure? It is both. When the psalmist exults, "Oh, how I love Thy Law!" you can rest assured he was not born with that instinct. He had to read the Word of God often and meditate on it frequently, with the Holy Spirit blessing this procedure, before he could write with conviction that God's Word is "sweeter than honey and the honeycomb."

Among the many hindrances to love for the Word is our tempo of living. "Not enough time" is the refrain of the day, although people generally find time to do the things they want very much to do.

"It does not help me in my daily problems" appears to be another barrier to Bible reading. Difficulty in understanding the words of the Bible comes a little closer to realism. Becoming familiar with the Bible, learning to understand and interpret it, as far as that is possible for human reason, does require effort.

Ignorance

Bruce Barton in *The Book Nobody Knows* tells the story of an intelligent woman who found herself seated next to a bishop at dinner. Graciously she

started a topic of conversation that would appeal to the clergyman.

"I can't pretend that I read it [the Bible] as much as I should," she confessed, "and really, you know, part of it seem to me hopelessly out of date."

"Yet," she added broad-mindedly, "I'll admit that there are some very beautiful passages."

"Yes?" said the bishop. "For instance?"

"Well, for example, that line about God tempering the wind to the shorn lamb."

Barton continues that this "line" was a glaring revelation of the woman's ignorance of the Bible, for that particular passage comes from *A Sentimental Journey*, a book by the noted English clergyman Laurence Sterne.

Ours has been called the land of many open Bibles but many closed eyes. It might also be said of many people, as Jesus said it of people in His day, that "hearing, they hear not; neither do they understand."

Set to Listen

Listening to the voice of God is a blessed and Christian art. Though the child Samuel heard his name called three times in one night, he did not hear the voice of the Lord until he answered, "Speak, for Thy servant heareth." If we are to hear God speaking to us through the Bible we must prepare to receive His message, set our ears to listen, submit our souls to the light and power of His holy Word.

The hearts of all men are restless until they find their rest in the Lord who created and redeemed them. "Blessed is the man," the psalmist says, "whose delight is in the Law of the Lord." It is here that our souls, waiting for the Lord, will be satisfied.

Here, too, through the power of the Word the skepticism of a 20th-century Nathanael, "Can there any good thing come out of Nazareth?" turns into the confident conviction "Thou art the Son of God; Thou art the King of Israel."

Lutheran Music Still Inspires Lutheran Youth

BY
MARTIN J. BANGERT

DO OUR CHILDREN AND YOUTH want to sing Lutheran chorales? If not, is it because we have failed to teach them to love this great music? Does the singing of chorales give spiritual strength and not merely pleasure?

To write about good music often seems futile. Even Luther had to confess: "This is a subject far too great for the finest eloquence of all the most eloquent speakers. But my love for music, which has often refreshed me and set me free from great worries, abounds and bubbles over."

To these words of Luther could be added the joyful testimony of present-day teachers of children and choral directors. For they have found that the confessional hymns of the Lutheran Church with their sturdy tunes can supply our youth with spiritual power for today and help them keep the faith tomorrow, when the lights may go out.

Too Heavy for Children?

Luther's pedagogical principles are not often questioned. He set a standard when in his last hymnbook, published a year before his death, he designated for children the chorale "Lord, Keep Us Steadfast in Thy Word" (*The Lutheran Hymnal*, No. 261). This hymn contains, among others, the following religious concepts:

Prayer for steadfastness.
Plea for curbing the enemies of the church.
Recognition of Christ as the Head of the church.
Prayer that Jesus defend His church.
Anticipation of singing His praise in heaven.
Prayer to the Holy Ghost.
Prayer for peace and unity.
Prayer for strength in the last hour.
Acceptance of death as inevitable.
Confidence that death is the portal to eternal life.
Too "heavy" for children? Luther did not think so.

Something to Ponder

Those who fear to tread upon the "dangerous" ground of giving youth



a rich musical fare might ponder the following:

Why does a group of young people gather in the home during the Christmas season to intone a Bach or a Buxtehude work performed in church during the festival service?

Why would a fourth-grade boy who has trouble musically "to stay in the groove" ask repeatedly to sing "Isaiah, Mighty Seer"?

Why would a group of grade schoolers in a large metropolitan area on occasion ask to sing all eight stanzas of "Jerusalem, Thou City Fair and High"?

Why does a first-grade class repeatedly ask to sing "A Mighty Fortress Is Our God"?

What could induce a group of young people at a summer cottage to

sing through the entire *Anniversary Bach Chorale Book* after midnight?

Why would a group of teen-agers at a Lutheran Music Camp sing from memory almost an entire choral program during a fearful midnight thunderstorm?

Hi-fi or Lo-fi?

If our Lord had left the Lutheran Church musically barren, there might be some excuse for certain weak music materials in current use.

Instead of being concerned about retaining the name, "the Singing Church," has the time not come when we ought to be concerned about retaining this name?

We are much concerned about helping youth. Spiritual strength and guidance, we know, comes only through the Word. What an excel-

lent way to bring the Word to young people through music with good Biblical texts!

Too difficult? Well, can you name an area of activity where great results can be obtained with weak materials and feeble effort? Church music is no exception.

We live in the wonderful age of hi-fi with two- and four-track stereo. But is our youth being sidetracked into materials which theologically and musically are lo-fi?

Ungrateful Lutherans in 1750 failed to mark Bach's grave — and also forgot about his music. We can, if need be, get along without Bach. We would, however, be wise to bequeath to our youth something with which the great master undergirded many of his musical productions — the chorales.

**God's righteous wrath
can make a 100-megaton bomb
look like a firecracker**

Will Jesus Reign

NEW YORKERS in 1843 and 1844 witnessed an unusual sight—clusters of people singing and praying out in the open, gazing expectantly toward the heavens, looking for the Second Coming of the Lord Jesus Christ.

These strange people were devotees of William Miller, who had predicted (and several times revised) the precise date of Christ's return. Some of the faithful had sold or given away their possessions; farmers had sowed no seed for the coming year or left their crops unharvested. Why bother, with the world about to end and the millennial (thousand-year) reign of Christ on earth about to begin?

These "adventists" were not the first in history to taste bitter disillusionment when their trusted prophet turned out to be a dreamer. Similar fanciful notions cropped out in the early Christian church; and Montanus in the second century prophesied the imminent establishment of the millennium in Phrygia.

At the time of the Reformation fanatical Anabaptist sects popularized some wild ideas about the Second Coming and the Final Judgment.

Some of these aberrations Dr. Eck by implication tried to pin on the Lutherans, or at least to hold them responsible for the rise of such erroneous views.

Actually the doctrine of Christ's return was not in controversy between the Lutherans and the Romanists. To clear themselves of Eck's stigma, however, the Lutherans in the Augsburg Confession pointedly set forth their adherence to the orthodox position. They also disowned Anabaptist and other related heresies.

Let's hear our friend Chancellor Beyer again, this time as he reads Article XVII: Of Christ's Return to Judgment:

"Also they [Lutherans] teach that at the consummation of the world Christ will appear for judgment and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and devils He will condemn to be tormented without end."

As the audience listens to these words, some hearers can recall Jesus' own description of His Second Coming:

"When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations, and He shall separate them one from another as a shepherd divideth his sheep from the goats, and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave Me meat.' . . . Then shall He say also unto them on the left hand, 'Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels; for I was an hungred, and ye gave Me no meat.' . . . And these shall go away into everlasting punishment, but the righteous into life eternal." Matthew 25:31-46

No Departure

There is, then, nothing in the Lutheran teaching which departs from Christ's own teaching. Beyer's reading has only restated the chief Scriptural points: the visible return of Christ, the resurrection of all the dead, and the Judgment.

If the Romanists had been led to expect some hair-raising heresy, they must have been disappointed—or perhaps relieved.

But Mr. Beyer has not finished reading. In order to allay every lurking suspicion of heresy, he quickly moves on to an unequivocal rejection of contrary views:

"They [Lutherans] condemn the Anabaptists, who think that there will be an end to the punishment of condemned men and devils."

This is a disavowal of the anti-Scriptural "universalist" doctrine of the Anabaptists, namely, that the punishment of the wicked is not eternal and that finally all the ungodly will be saved. Here the promptings of human reason must give way to the superior judgment of God as given in His Word.

THE AUGSBURG CONFESSION

BY ERICH HEINTZEN



ousand Years?

Sound Statement

Now Beyer concludes the reading of Article XVII with a condemnation of all millennial, or chiliastic, views:

"They [Lutherans] condemn also others who are now reading certain Jewish opinions that before the resurrection of the dead the godly shall take possession of the kingdom of this world, the ungodly being everywhere oppressed."

Thus the Lutheran Confession rejects every notion of a latter-day earthly rule of Christ, the millennium (a thousand years); also all "Zionist" interpretations which foresee the conversion of all Jews (though that is the heart's desire of Christians), or the re-establishment of the ancient Kingdom of Israel. These notions are called "Jewish opinions" because they undoubtedly find their roots in the Messianic thinking of the ancient Jewish rabbis.

The Chancellor has finished reading. There is gratifying agreement in the assembly on what has been presented in Article XVII. The Romanists recognize the soundness of this Lutheran statement on eschatology (doctrine of the "last things"). It is Scriptural. It is in accord with the ancient ecumenical creeds. But we must now leave the scene at Augsburg. . . .

Bizarre Notions

Since the doctrine of the Second Coming has at times received fantastic mistreatment, we are grateful that the Lutheran confessors at Augsburg "nailed down" the Scriptural fundamentals. The millennial dreams repudiated at Augsburg have, however, not faded away. They are still very much alive and appear in various forms.

Certain "adventist" and "pentecostal" groups teach that the millennium will occur *before* the resurrection; others hold that there will be two resurrections, the millennium coming *between* them; still others maintain that the millennium will *follow* the resurrection. Strange-enough, even in some Lutheran quarters chiliastic no-

tions are entertained. Here the Confessions serve to recall the erring to the foundation of truth.

These erroneous and sometimes bizarre notions arise in part from fallen man's curiosity to know more than God has seen fit to make known and from man's consequent efforts to supply specific details which God has omitted. Again, as F. E. Mayer points out, the misuse of the "doctrine of verbal inspiration enables them to interpret the prophecies in a very literal sense, especially the prophecies of Daniel and Revelation."

It Is Twilight

Let's stay with Scripture; we venture beyond it at our peril. Let's be grateful and content with what God Himself has revealed concerning the Second Coming of His Son. He tells us simply that Christ will return (but not when); that He will raise all the dead; that He will judge the world — the righteous inheriting eternal life, the unrighteous sentenced to eternal damnation.

For the believer the Judgment need hold no terror, only comfort, for on Judgment Day his "redemption draweth nigh." For those, however, who persistently spurn God's grace and salvation, Christ's coming as Judge will be terribly different.

Many, we know, "just can't see it that way." But why spend precious time questioning God's ways, God's wisdom and justice? In these fateful days of mammoth nuclear blasts men ought rather to marvel at the riches of God's grace in Christ to sinful mankind — and repent!

God's righteous wrath can make a 100-megaton bomb look like a firecracker. But His mercy toward them that fear Him is so great "as the heaven is high above the earth." And "as far as the east is from the west, so far hath He removed our transgressions from us."

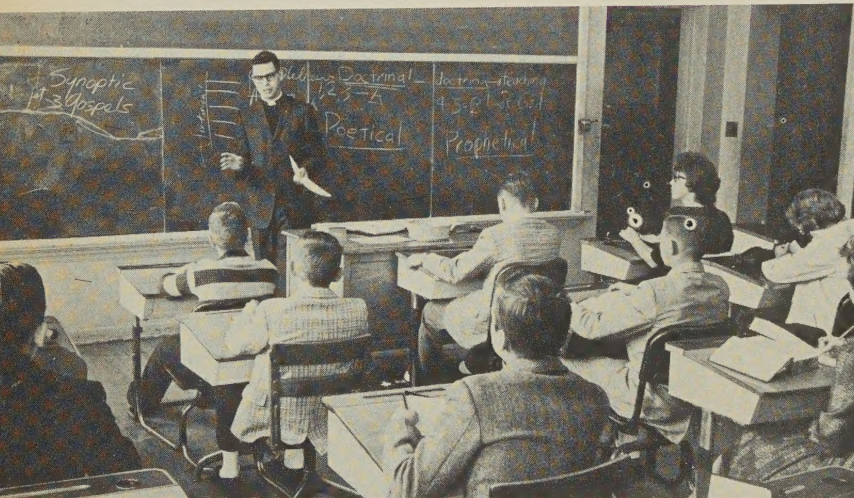
The Advent of the Lord once again revives the Christian's sense of urgency. This is not the hour for self-centered indulgence of divine blessings. It is twilight — the last remaining moments of the day when we must work the works of Him that sent us.

Vicar by Conviction

PHOTOS AND TEXT BY
PAUL OCKRASSA

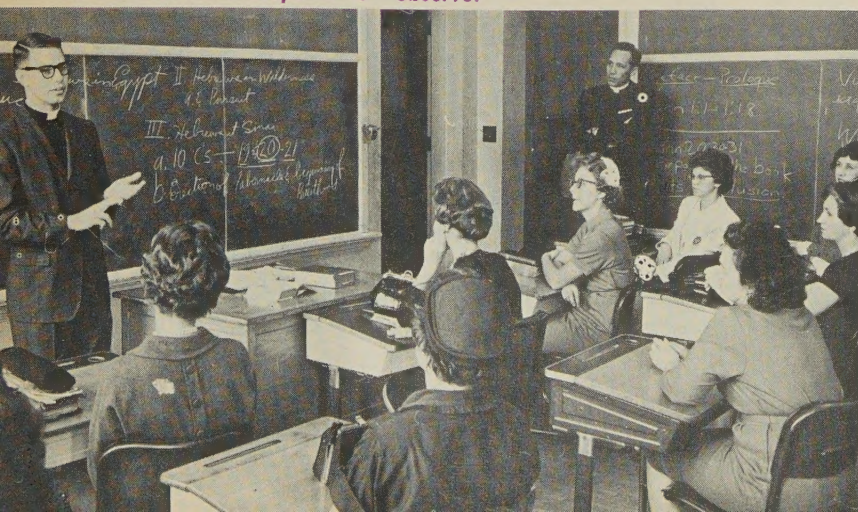


*Greeting people
by name
is quite a test
for the
vicar's memory
in a congregation
of 2,000 members...*



Rod teaches a Saturday-morning confirmation class.

*Once a month Rod goes through lesson materials
with one division of Sunday school teachers.
Pastor Lessmann drops in to "observe."*



KNOWS DIFFERENCE

Five years ago Rodney Funk of Euclid, Ohio, had no church home. Today the 26-year-old Springfield seminarian serves as vicar at Trinity Lutheran Church, Peoria, Ill.

"You might call him a 'vicar by conviction,'" says Pastor Paul G. Lessmann, who will guide Rod through a year of practical training in the parish ministry — a requirement for graduation from the Springfield and St. Louis theological seminaries.

When he makes mission calls, Trinity's vicar will draw first from his experience, then from the books. He knows the difference between living outside the fellowship of the church and living within it.

In 1956 Rod and his sister accepted the invitation of Rev. Theodore E. Hessel, at that time assistant to Pastor Edwin C. Abendroth, to enroll in the adult class of Shore Haven Lutheran Church in Euclid.

"We were both impressed with the Biblical stand of the church," Rod says "and we were confirmed a few days before Reformation Day."



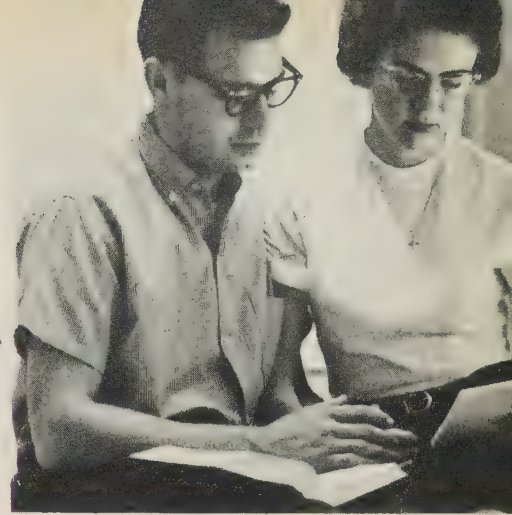
od preaches every four or five weeks.
ne pastor listens from the rear of the church,
ays special attention to Rod's delivery.



uring a wedding rehearsal Vicar Funk
oes over the "rules" with parents.



ometimes a vicar may assist the pastor at a Baptism.



Rod and his wife
Betty, who plays
the organ at
Trinity and
teaches at
Concordia School

MUCH PRAYER

When Rod less than a year later had completed an engineering course and had become draftable, he asked Pastor Abendroth about the chances of being a chaplain's assistant in the Army.

"Why don't you consider studying for the ministry?" was the answer he got from his pastor.

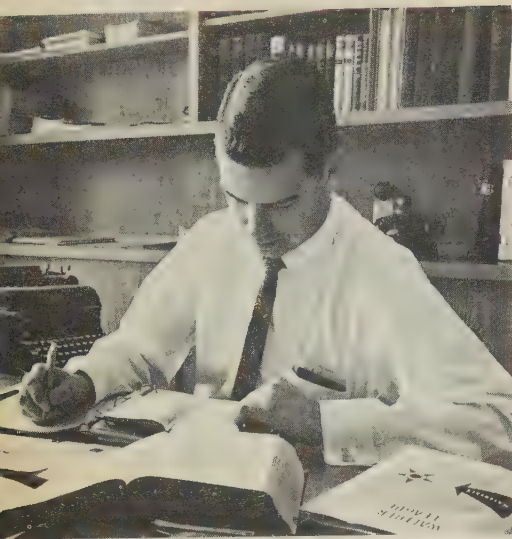
Though Rod had the chaplaincy in mind, one thing — and much prayer — led to another until he enrolled at the Springfield seminary and found himself preparing for the parish ministry.

Aided by a grant from the Central District, Rod managed to pay his bills. Part-time work in Springfield helped. So did cash gifts from his family and congregation.

"My home church has been very generous," Rod says, gratefully acknowledging this very special blessing of having a church home.

For the past three summers Shore Haven Congregation has engaged Rod to canvass, make mission calls, help with vacation Bible school and services. Not only has the income given him a lift; he has also acquired invaluable experience for his vicarage and his calling.

The morning schedule
calls for studying and desk work



Meetings of the church council teach Rod a rich variety of practical lessons.

In Trinity's chapel
devotions for a week



Sessions with Pastor Lessmann
give Rod opportunity
to discuss problems
and plan his schedule
of calls, classes, meetings.



Guest register gives leads
for mission calls
and is checked each week.

Evenings bring meetings
such as this session
with the officers
of a women's group.



LEARNING PERIOD

With a membership of 11 communicants and 2,000 souls in Trinity Church has ample and varied work for a student pastor to cut his teeth on. He calls on mission prospects, hospital patients, and shut-ins; teaches Sunday school; prepares preaching assignments; works with children, young people, adults, and even campus work at Bradley University and its Gamma Delta chapters.

Vicarage is a learning period for a seminarian. Under the supervision he develops essential attitudes and skills and gains insight into his calling.

The vicar learns to work with a congregation fortunate enough to have a vicar will be patient and understanding that their vicar is a person doing his best to serve the Lord — and learning.

Since the vicarage is an integral part of the student's formal training, he reports on his work and progress to the seminary by the pastor and the vicar. Each student receives careful study and supervision, something of an index to his needs and strengths.



Rod gets to know Gamma Delta members at Bradley University.



WHAT GOD CAN DO

When Vicar Funk was assigned to Trinity, the congregation also received an accomplished organist and a teacher for its Concordia Lutheran (consolidated) School. She is his July bride, the former Betty Abendroth, daughter of the pastor who encouraged him to enter Springfield.

"She is a valuable critic," Rod says of Betty. "Her Christian faith and background are a great help to me."

Betty studied at the Fort Wayne junior college, took additional training at the River Forest teachers college, and continues her studies in summer school.

Rod's advice to young people considering church work as a career is: "Read the Bible and get to know it. The more you know the Bible and the more you let it talk to you, the more enthusiastic you become, because the Holy Spirit is at work."

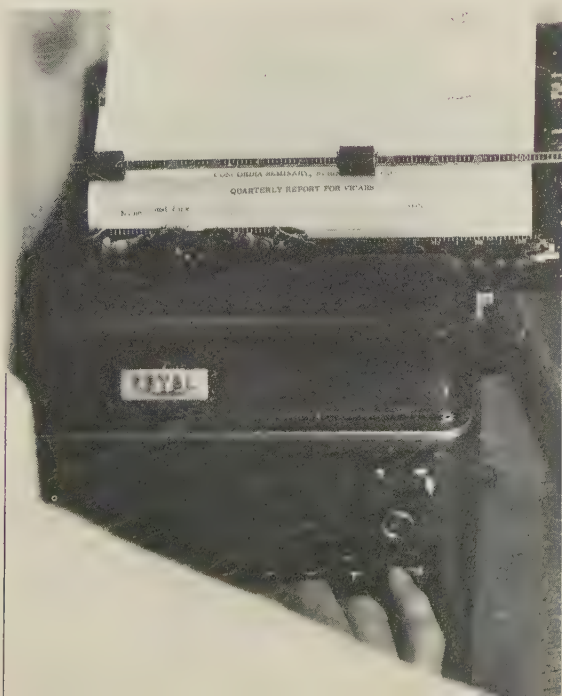
With unreserved conviction Trinity's vicar says: "I've always been interested in mechanical things . . . but I'm learning. It's evidence of what God can do if a fellow is willing to put himself in God's hands and let Him do the guiding."

Asked whether he has had any misgivings about his chosen lifework, Rod said, "I have regretted many things in my life, but there has never been one day when I regretted my decision to go to Springfield — not a day!"



Pastor and vicar visit member of St. Andrew's Society, whose members make many mission calls.

Preparing his quarterly report



THE Sacraments



CHRISTIAN ART

BASICALLY THE WHOLE END AND AIM OF CHRISTIAN ART is to help make clear and understandable the God of love, who bridges heaven and earth with the Word and the sacraments. Because they are the means of grace, the God-appointed channels through which the healing love and the power and glory of Christ come to dwell with men, they cannot be thought of apart from Christ and His advent into the world to save sinners. This consideration should dominate any discussion of altar and chancel appointments.

Because the altar at the celebration of the Holy Eucharist is in a very special sense the Lord's Table, at which He is both the Giver and the Gift, the symbols of that area, especially those on the altar itself, are restricted to reminders of Christ, His sacrificial love in the redemption, His sharing of the fruits of His redeeming love in, with, and under the sacred elements of bread and wine.

SACRED VESSELS

The sacred vessels used in the administration of the sacrament may run the full scale from simple glass goblets to jeweled chalices and flagons and intricately wrought ciboria and patens (wafer vessels). To be sure, the vessels themselves are of secondary importance. However, Christian worshipers, applying the basic rule, "the best for the highest,"

have ever striven to make the vessels at least faintly worthy of their sacred contents.

There was a time when only the most precious metal was deemed worthy to hold the bread and wine by which the body and blood of Christ is conveyed to His members. A nonchalant contentment with "catalog items" and even cheap showiness have tended toward sacramental vessels which, to say the least, are nondescript and border on the unworthy.

Only as we give true consideration to the matter of "worthiness" will we strive to express the precious character of the sacrament through the sacramental vessels. The rediscovery in recent years of old techniques of enameling and cloisonné work are bringing us chalices which are virtually tarnishproof.

The meaning of the sacrament is also expressed by the manner of consecration. We can bring out the true "sacramental character" of the Communion service when we restore the old practice of facing the people during the consecration. In many modern churches of Europe and America altars are being placed closer to the congregation so that the elements are consecrated in full sight of the people. This reproduces much more closely the situation at the first Lord's Supper, when the disciples gathered about the table in the Upper Room.

LIVING WATER

The Sacrament of Holy Baptism, "the washing of regeneration," also carries with it certain artistic and symbolic responsibilities. Remembering the Lord's "I am the Living Water," Christians have tried to capture living water somewhere in the church. Ancient churches were often located over springs or full-flowing wells, and baptisms were performed in this clean, clear water.

A symbolic fullness and bounty ought to attend this "washing of regeneration" in symbolism elemental and strong enough to emphasize the new birth. Gilbert Cope observes that many baptismal fonts are nothing but "ecclesiastical birdbaths," scarcely suggesting any rebirth or change of the "old man" into the "new."

Originally baptismal fonts had covers of blood-red to signify that the water of Baptism gains its power only through the blood of Christ. Other fonts were surrounded by pebbles and small stones scattered in the bare ground so that the water might flow over the child's head to the ground as a symbol of the body returning to the earth whence it was taken. Baptismal shells, natural shells or shells wrought from gold and silver, were used to pour the water.

THREE CANDLES

Because of Christ's command to baptize in the name of the Father and of the Son and of the Holy Ghost, symbols of the Holy Trinity were always associated with the baptismal font. Three candles were usually lighted for a baptism. In a modern revival of this custom a single candle is sometimes lighted and given to the family of a baptized child as a sign of his new life in Christ.

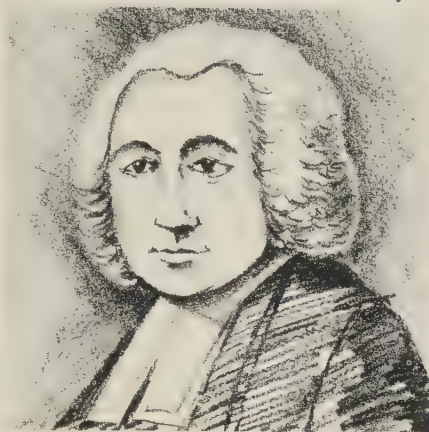
Whatever the sacramental vessels or accouterments, one fact must remain paramount: the grace of God in Christ is offered to us freely in the two sacraments of His love. We who are called to honor Him can do Him no greater honor and ourselves no greater good than by respecting and using His sacraments according to His institution for the strengthening of our faith and the unity of His church.

ADALBERT R. KRETZMANN

Henry Melchior Muhlenberg

BY CARL S. MEYER

Lutheranism's Champion in America During the Eighteenth Century



IN THE OBSERVANCE OF THE WALTHER SESQUICENTENNIAL a second great figure in the history of American Lutheranism ought not be forgotten: Henry Melchior Muhlenberg, born 250 years ago in Einbeck, Hanover, Germany.

Muhlenberg, who came to America during the Colonial Period, saw the land of his adoption torn by the Revolutionary War; so, too, Walther saw the conflict of the War Between the States. Each found himself on the less popular side in the struggles. Each, however, was much less concerned about political questions than about the welfare of the church.

"The church must be planted" was Muhlenberg's motto. When he arrived in Philadelphia on Nov. 25, 1742, he found a confused Lutheranism because of quack preachers and false religious leaders. In his diary he speaks of "our poor, ignorant Lutherans," pushed into a corner and duped by windy boasting. Three days after reaching Philadelphia he wrote in his journal: "A preacher must fight his way through with the sword of the Spirit alone."

Fighting and planting, teaching and instructing, establishing schools (in which he did not hesitate to become the master) and building up his congregations, Muhlenberg planted and watered the churches he served around Philadelphia and elsewhere.

Common Sense

Fellow Lutherans often sought his services. He visited them in Upper New York, New York City, and in Georgia, among other places. Highly valued for his common sense, his Scriptural orientation, and his Lutheran confessionalism, Muhlenberg offered counsel which meant much for the firmer establishment of Lutheranism among those inclined to a nominal brand.

The year of America's Declaration of Independence he records that he filled six sheets with remarks "concerning the filling of vacancies in the congregations in Jersey, in Reading, in Culpepper." Visitors frequented

his home for advice. And there were letters, even in a day when mail was slow and delivery uncertain.

One of the most significant contributions Muhlenberg made to Lutheranism in America was the part he played in the organization of the Ministerium of North America in 1748. This was called the Ministerium of Pennsylvania and Adjacent States after his death. For 14 years Muhlenberg served as its president. The purpose of the Ministerium he mentions incidentally: "We had been sent to preach to our people repentance to God and faith in the Lord Jesus."

The organization was made up of ministers; laymen were permitted to attend only if invited to do so. After the body reorganized in 1792, laymen were admitted to its meetings as delegates from the congregations, having equal rights with the ministers. Nevertheless we must respect the opinion of Prof. A. L. Graebner that the formation of this body was the most important event in American Lutheranism in the 18th century.

"Like an Arab"

What part Muhlenberg had in drafting the liturgy for the churches remains a matter of conjecture. The model constitution for congregations, sometimes attributed to him, was probably not his work, though he served on the committee which drew it up.

In his labors for the Lord of the church Muhlenberg sacrificed much of himself. When he had to move to Providence, he wrote: "This is the eighteenth time, within the thirty-four years of my pilgrimage here in America, that I have had to change my residence. I have been like an Arab who pitches his tent first here, then there."

Curious Coincidence

What weighed heavy on him, however, were the concerns brought on by the unsettled conditions in the churches, first because of a lack of ministers and then because of the Revolutionary War. Through it all he prayed:

*Guard us, O Lord, from doctrines
strange!*

*None other Master may we seek
Than Jesus Christ and never
change*

*Our faith in Him who girds the
weak.*

Kyrie, eleison!

Not all of Muhlenberg's church practices commend themselves to Lutheranism in America in the 20th century. He was strongly influenced by Pietism and retained his contacts with Halle, the seat of this movement in Germany. While he endorsed the voluntary principle for the churches in America, he did not always know clearly where to draw the line of separation between church and state.

In his activities he was often called upon to give medical assistance and aid. A 20th-century pastor in America is not expected to do that. Perhaps the analogy will give a better perspective of Muhlenberg's role during the Colonial Period.

By a curious coincidence Muhlenberg (1711—1787) was born 100 years before Walther and died 100 years before Walther died (1811—1887). These two men in the providence of God have probably made greater positive contributions to Lutheranism in this country than any other Lutheran leaders. Each would reply: "To God alone the glory."

A Review of District Conventions

BY JOHN W. BEHNKEN

The Montana District adjourned its convention Friday noon, Oct. 6. This was the final of the 34 District conventions for the year 1961. Undoubtedly our readers will welcome a summary report of these conventions.

Synod and Districts

In 1847 Synod organized in First St. Paul's Lutheran Church, Chicago. Until 1854 Synod met annually. Since God granted wonderful growth, it became apparent that a division into districts had become imperative. In 1852 and 1853 the resolution was adopted to divide Synod into four Districts: Western, Central, Eastern, and Northern. These Districts met for the first time in 1855 and again in 1856. Synod had its next meeting in 1857 and thereafter every third year. During the intervening years the Districts met.

It is interesting to note that until 1872 all pastors, professors, and teachers, and a lay delegate from every congregation attended the conventions of Synod. When the body became too large for that type of meeting, Synod decided that groups of congregations (composed of from two to seven) should elect a pastor and a lay delegate for the synodical convention. In 1917 Synod resolved that these groups of congregations should be made up of from five (larger) to ten (smaller) congregations. Later these electoral groups were changed to consist of from ten to fifteen congregations.

As God granted growth, it became imperative to divide into more Districts. Today we have 34 Districts, two of which, Brazil and Argentina, are in South America. Two large Districts are requesting Synod to divide them into two Districts each. The 1962 convention in Cleveland will decide this matter.

Synod Establishes Districts

From the foregoing it is apparent that it is Synod which divides into Districts and fixes their boundaries. Synod expects each District to do Synod's work in its respective geographical area. To establish this relationship all the more closely and the more definitely, Synod's constitution is also the constitution of every District. Districts may have their own bylaws to determine their own needs, etc., but there must

not be a conflict with Synod's constitution.

To maintain this relationship very closely, Synod's President or one of its Vice-Presidents must preach the opening sermon at District conventions and report on the far-flung and ever-expanding work of Synod, especially since Synod expects all its Districts to participate in this important work.

It should be mentioned here that in 1911 the former English Evangelical Lutheran Synod of Missouri and Other States joined Synod as a District. Synod did not form the District, but the English Synod ceased to exist as a Synod and voluntarily asked to be received as a District. It subscribed to the regulations of Synod.

Clergy and Lay Representatives

At District conventions each voting congregation is represented by two voting delegates: the pastor and a layman. Pastors of nonvoting congregations, as well as professors at our colleges and seminaries and teachers in our Christian day schools, are advisory members. The latter have the right to speak, but only the former have the right to vote.

Conventions, both of Synod and of the Districts, have doctrinal essays on the program. This practice has done much to indoctrinate our people, and thus God instills into their hearts the earnest and fervent desire to maintain purity of doctrine.

The President and Vice-Presidents, as Synod's representatives, are given opportunity to acquaint themselves with the work each District is doing. They attend not only the convention sessions but also the sectional meetings for pastors, teachers, and laymen. These meetings afford opportunity to ask and answer questions.

Our readers will be interested in some of the reactions at this year's conventions. It became very apparent that the delegates were interested very much in the work of missions, both in their own Districts and in the church at large. Furthermore, the reports on the training of future pastors and teachers at our colleges and seminaries were received with great interest. This is true also of the whole program of parish education in schools, Sunday schools, Bible classes, etc.

These and many other areas of work

in our Synod will now be brought to the attention of all our members by the delegates. We pray that God's gracious blessings may accompany their reports. I might add here that the convention delegates rejoiced to hear that the beautiful booklet *Know Your Synod's Work* was made available to all readers of the LUTHERAN WITNESS. This will surely do much to inform our members. We believe that informed members will act all the more willingly and intelligently and will eagerly support the work.

Concern About Doctrine

District conventions during 1960 and 1961, especially the sectional meetings, clearly showed that our members are constantly concerned about the preservation of the pure doctrine. There is and must be a continuing awareness of dangers that our precious heritage of sound Biblical doctrine, which God has so graciously preserved for us, may be undermined. Satan would like nothing better. He surely will put forth every effort to deprive our Synod of this treasure of inestimable value.

It became apparent to the Vice-Presidents and to me that the question of the inerrancy of Scripture has caused disturbances in practically all Districts of Synod. Our people are deeply concerned that we do not lose the infallible Word of God as the sure foundation of our faith. A few of our people are very much perturbed and agitated. They express fear that Synod's wonderful doctrinal solidarity is not merely impaired but almost hopelessly doomed. They are ready to accuse the officials of Synod and other responsible persons of indifference and inaction.

Practically all assured us that they have confidence that this disturbance has been, and is, and will be receiving the proper conscientious attention and action on the part of the *Praesidium* of Synod and the District Presidents. Some conventions and later some conferences passed resolutions commending and encouraging the officials of Synod. At one of the District conventions one man requested that his vote against such a resolution be recorded.

Soundness in Doctrine

What shall we say to all of this? The Vice-Presidents and I gave earnest and

Our members are constantly concerned about the preservation of the pure doctrine

prayerful thought to it. We are convinced that our conventions desire to be and remain sound in doctrine and practice, any claim to the contrary notwithstanding. We base our convictions on the doctrinal essays which were read and on the discussions from the floor of the conventions. Furthermore, we base them on the discussions at the sectional meetings and on personal conversations. In this connection we must not fail to mention many oral or written reports of District Presidents.

When we say this, we are mindful of the fact that there are instances where some individuals have permitted themselves to be influenced by modern trends in European theology, such as Karl Barth's "neo-orthodoxy" or Rudolf Bultmann's "demythologization." The former considers that to be God's Word in the Bible which speaks to me and convinces me that it is God's Word. The latter holds that Bible accounts of the creation, the fall of man, the flood, the miracles, etc., are merely myths or legends which must be "demythologized." Both of these, of course, are attacks on the doctrine of verbal, or plenary, inspiration of Scripture.

Where any such aberrations do occur and brethren know it, they should speak to the brother in true Christian love, evangelically and firmly to win him and persuade him to return and abide by the true teaching of God's Word. Furthermore, the brother should discuss his problem with his Circuit Counselor or with his circuit conference. Then we must not overlook the District President, who according to our Synod's constitution is to supervise doctrine and practice in his District.

Doctrinal Teaching at Seminaries

But what shall we say about the teaching or instruction at our colleges and seminaries? The supervision of the doctrine taught at these institutions is the responsibility, first of all, of the president and the Board of Control of the respective school (*Synodical Handbook*, 6.91). According to Synod's constitution the President of Synod definitely is also responsible (Synod's Constitution, Art. XI-B-1). The *Praesidium* realizes this responsibility and seeks to carry it out seriously.

It is in this area where we face cer-

tain charges preferred by some and even publicized. These are charges of false teaching regarding the inspiration of Holy Writ, the immortality of the soul, prayer to the saints, and so-called high church practices.

Neither the *Praesidium* nor others who are held responsible have been indifferent about these matters, nor have they neglected these matters. The executives of the faculty and the Board of Control of the St. Louis seminary tried several times and earnestly to bring the accusers and the accused together in February 1960. These efforts failed. In July 1960 the *Praesidium* made an effort orally toward that end. This was followed up by correspondence which finally resulted in a preliminary meeting between the *Praesidium* and five of the men who had preferred charges. At this writing an earnest effort is being made to bring the entire group together. We hope that it will bring the matter to a God-pleasing conclusion.

Furthermore, it should be said that the *Praesidium*, executives of the faculty, and members of the Board of Control met with the accused and thoroughly discussed with him the charges which had been brought against him. We hope that in the near future a satisfactory statement may be issued to our Synod.

Committee on Doctrinal Unity

Both by members of the *Praesidium* and by the booklet *Know Your Synod's Work* District conventions were informed about the work of our Committee on Doctrinal Unity, which in accord with resolutions of Synod has carried on conversations with sister synods in the Synodical Conference, with overseas brethren, as well as with other Lutherans not in fellowship with us.

The chief purpose of these conversations was the discussion of doctrines of Holy Writ. The members of our committee, which includes professors at both theological seminaries, are faithful and conscientious in the fulfillment of their God-given assignments. They are loyal to God's Word.

On the one hand they are ever mindful of the great inspired truths of God: "Take heed unto the doctrine," 1 Timothy 4:16. "Preach the Word; be instant in season, out of season," 2 Timothy 4:2. "Hold fast the faithful Word

as he hath been taught," Titus 1:9. "If ye continue in My Word, then are ye My disciples indeed," John 8:31. "He that hath My Word, let him speak My Word faithfully," Jeremiah 23:28. "That ye all speak the same thing," 1 Corinthians 1:10, and other passages.

On the other hand they ever remember that Jesus said: "Ye shall be witnesses unto Me," Acts 1:8. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," 1 Peter 3:15, etc.

As God grants grace, much good should result from these conversations. We pray that God may bless them.

In this connection mention should be made also of the fact that the *Praesidium* and the Committee on Doctrinal Unity in compliance with Synod's resolution adopted at San Francisco in 1959 requested Dr. Victor Bartling of Concordia Seminary, St. Louis, Mo., and the Rev. Samuel Lang of India to serve Synod as official observers at the meeting of the World Council of Churches at New Delhi, India. These men will render a report of what is going on in these circles today.

The Lodge Question

Another matter which the official representatives of Synod present at every District convention is the report of our Commission on Fraternal Organizations. Undoubtedly this is necessary. The question must be asked whether some congregations and some pastors are or are becoming indifferent on the lodge issue.

Why should anything like that occur? Have lodges with their stated principles and prayers and rituals changed? Have they ceased to be Christless, and in some instances even anti-Christian? Have they altered their position on salvation by character or by works? Is not this opposed to the very heart of the Christian religion, namely, salvation solely by grace, for Christ's sake, through faith? How, then, can pastors and congregations be indifferent about it?

Our Synod's position is clear. Also the proper evangelical but firm procedure to be followed by congregations who have some difficulties in this matter is clearly outlined in our Synodical

(Continued on page 20)

Missouri Synod Accepts Bid to Meet With Presbyterian Theologians

Doctrinal Unity Committee Sees Talks as "Splendid Opportunity" to Bear Witness to Lutheran Faith

An invitation to explore the theological relationship between the Lutheran and the Reformed Churches has been accepted by the Missouri Synod.

The invitation, extended by the North American Area of The Alliance of the Reformed Churches Throughout the World Holding the Presbyterian Order, calls for "purely theological" conversations.

Plans for the informal discussions have been announced jointly by Dr. James I. McCord, president of Princeton Theological Seminary and secretary of The World Presbyterian Alliance, and by Dr. Paul C. Empie, executive director of the National Lutheran Council.

Their announcement said the talks will probe to what extent differences which have divided the Lutheran and the Reformed Churches "still constitute obstacles to mutual understanding."

Divisive issues in the past, it was pointed out, centered on the Lord's Supper and Christology, election and predestination, and polity and discipline.

Conducting the discussions will be six theologians of the American members of the World Alliance, six of the American members of the Lutheran World Federation, two of the Missouri Synod, and two of any Reformed or Presbyterian bodies that may take part.

Two members of the Missouri Synod's Committee on Doctrinal Unity have been chosen to participate in the talks: Dr. Herbert J. A. Bouman and Dr. Martin H. Franzmann, both members of the St. Louis seminary faculty.

Synod accepted the invitation, Dr. Bouman told the WITNESS, because "our Committee on Doctrinal Unity felt here is a splendid opportunity to bear witness to our Lutheran convictions. They want to know where we stand, and we are ready to tell them."

Taking part in such discussions, Dr. Bouman said, is "in line with the ecumenical character of our Lutheran Confessions. Any Lutheran should be willing to make a contribution to true ecumenicity."

In this connection Dr. Bouman emphasized that the purpose of the talks is not to establish pulpit and altar fellowship or to effect a merger, but "to exchange views on theological matters." The meetings will be private, he said, "perhaps four-day retreats."

Asked whether there was "any chance at all of seeing eye to eye" with Presbyterian and Reformed theologians, Dr. Bouman said: "Who are we to make snap judgments? We are not the masters of history. We do not want to say that history is finished. And if we believe in the efficacy of the Word of God as witnessed by Christians, can't we be optimistic?"

"In a way," he continued, "one could say that this is a resumption of the Marburg Colloquium, where even Luther agreed to the following statement: 'Although we have not at this time reached agreement on the question whether the true body and blood of Christ are present bodily in the bread and wine, let each side show Christian love to the other, as far as conscience will permit, and let both sides earnestly pray Almighty God to establish us through His Spirit in the correct understanding.'

"We have to ask ourselves if anything has happened since Marburg and 1529. Do all Reformed churches still follow the Calvin-Zwingli line? The answer is no. We can be thankful to God that members of the Alliance are eager to review and re-evaluate the theological issues which have divided the Reformed and Lutheran Churches."

Synodical Conference

Interim Group Meets; Sets Tentative Date For 1962 Convention

Officials of the Lutheran Synodical Conference and the presidents of the four constituent synods on Oct. 19 met in Chicago to discuss implications of the Wisconsin Synod's resolution to sus-

pend fellowship with the Missouri Synod.

While Missouri Synod representatives urged further doctrinal conversations with the Wisconsin Synod, which stated in its suspension resolution that "we stand ready to resume discussions with The Lutheran Church — Missouri Synod," no plans for resumption of talks were forthcoming.

Also studied by the group, known as the Interim Committee, were problems in connection with the next regular meeting of the Conference. Only the Synod of Evangelical Lutheran Churches (Slovak Synod) remains in fellowship with the Missouri Synod. The Evangelical Lutheran (Norwegian) Synod suspended relations with Missouri in 1955.

At its 1961 convention the Norwegian Synod reaffirmed the suspension and adopted a resolution urging dissolution of the Synodical Conference.

Tentative date for the 1962 convention of the 90-year-old federation was set for the third week in November. Conference officials will plan the dates, meeting place, and convention program.

For the time being joint work will continue under direction of the Missionary Board of the Conference, it was announced. Few problems are foreseen in West Africa, where the Evangelical Lutheran Church of Nigeria is well on its way to becoming an independent church.

Board of Directors

Mission Counselors for Asia; Pension Fund Loans for Churches

Major decisions reached by Synod's Board of Directors at its November meeting included initiation of a program of resident mission counselors in two Asiatic areas and implementation of a synodical resolution to invest a portion of the Pension Fund in secured loans to congregations.

One mission counselor, according to the Board's determination, will cover India, the Middle East, and New Guinea; the second, Japan, Hong Kong, Korea, Taiwan, and the Philippines.

Both men will serve as a "contact" between the Board for World Missions and the field." Counselors will re-

ide in India or Ceylon and in Japan or Hong Kong.

No more than 15% of the Pension Fund is to be invested in secured loans to incorporated congregations holding membership in Synod, the Board has ruled.

Terms and conditions of such loans, as well as interest rates and repayment schedules, will be announced by Synod's directorate.

Two new members were appointed to the Board of Trustees of Synodical Trust Funds: Robert W. Selle and Arthur Wellmann. Given a special vote of grateful recognition and named advisory trustee was Richard H. Waltke, whose service dates back to 1937, when Synod established the Board of Trustees.

Purchase of an apartment building to house students attending Concordia College, St. Paul, Minn., was authorized by the Board of Directors. While the new building would run the cost to about \$5,000 per student station, it was reported that the St. Paul purchase will provide housing for a minimum of 68 and a maximum of 80 students at about \$2,500 per station.

Concordia Lutheran College, Ann Arbor, Mich., scheduled to open as a coeducational junior college in September 1963, reported progress in design plans. Steps are being taken to purchase residences for staff and faculty personnel.

In the interest of expanding and intensifying Synod's outreach to the American Negro the Board of Directors has apportioned \$100,000 set aside for Alabama Lutheran Academy and College, Selma, Ala.

After hearing a report by the Peace Corps Committee, the Board placed with Synod's Department of Evangelism responsibility for developing and carrying out a program designed to conserve and use "human resources available to the church," especially lay members who move overseas.

Stressing the "possibilities of lay Christian witness abroad and its relation to the total Christian mission," the program will include special training, literature, contact with various exchange programs (Peace Corps, United Nations), and channeling of qualified personnel to make their services abroad more than that of professional service."

Members of the Peace Corps Committee are: Lawrence B. Meyer (chairman), Walter F. Wolbrecht, William Danker, C. Thomas Spitz, Ferd Gast, and Edgar Fritz (secretary).

Notes and Quotes

● **FULL-TIME** — When Rev. Karl Graesser, Providence, R. I., last month accepted the full-time presidency of the Atlantic District, it marked the second time in recent years that a top District executive relinquished his pastorate. President W. Harry Krieger of Michigan followed the same course earlier this year. His father-in-law, Dr. Ottomar Krueger, recently declined to become the Central District's full-time President.

● **UNITY** — *More than 2,000 members of the Roman Catholic hierarchy and clergy will be called to Rome next year for the Second Vatican Council, which will study ways of bringing about unity between the Roman Church and "other Christian bodies."* Said Pope John XXIII in making the announcement: "The focal point for all Christians is Rome."

● **OUTRANKED** — Staff writer Charles De Vries of the "National Lutheran" in an article on spiritual problems created by the current military build-up quotes a "heavily hash-marked noncom" as bragging, "I haven't been inside a church in 19 years." But he also cites the example of a battalion commander who asserts: "I have a thousand men in my outfit, and I want them to go to church. . . . It makes better men out of them all the way around."

● **CUTBACK** — Because of a shortage of clergymen 121 parishes of Sweden's State Lutheran Church may have to discontinue Sunday morning services after Jan. 1, 1962. Despite the population increase the state refuses to increase the number of clergy as an economy measure. The cutback, church officials say, fails to provide enough clergymen and frustrates recruitment. Retired clergymen are being reactivated.

● **WEDDINGS** — In a statement on "nuptial communions" the Church Council of The American Lutheran Church says: "The understanding of the Sacrament of the Altar in the New Testament and the Lutheran Confessions gives no special warrant for its celebration at weddings. . . . Where such celebrations do occur, the character of the Sacrament as a communion of the congregation implies that participation should not be limited to members of the bridal party but be extended to all in the congregation who might properly approach the Table of the Lord."

● **INSCRUTABLE** — In one section of his 6½-hour blastathon at the Communist Party's 22d Congress Premier Nikita S. Khrushchev, an avowed atheist, pledged continued efforts to wipe out religion in the Soviet Union through programs of atheistic indoctrination. When he announced that Russia has a 100-megaton bomb equal in force to 100 million tons of TNT, he added, "May God grant that we never have to explode such a bomb." . . . Will the real Nikita please stand up?

● **SPANISH** — Installed last month as the Atlantic District's director of Spanish language work in the New York area, Rev. Fred J. Pankow, Jr., will manage, promote, and follow up Spanish Lutheran Hour broadcasts and co-ordinate Spanish work. He has served parishes in Havana, Cuba, and San Pedro Spanish Lutheran Church, Houston, Tex., and helped edit *Noticiero de la Fe* (the Spanish LUTHERAN WITNESS). His helpmate is the former Judith Clark, who taught Spanish at Washington University in her native St. Louis.

● **INVOLVED** — No local church is fulfilling its task unless it is involved in the world missionary program, according to Dr. Dale A. Fiers, president of the United Christian Missionary Society. "We have to see the world mission in a new dimension — every individual a missionary, every church a mission for the wide world. For the fulfillment of this, we must lay before God the resources to complete the task."

REVIEW

(Continued from page 17)

Handbook (14.01—14.03). Additional sound advice to such pastors and congregations is that they consult our Commission on Fraternal Organizations, Dr. Paul M. Bretscher, chairman, Concordia Seminary, St. Louis, Mo. The members of this Commission know lodgery better than even most lodge members know it. They can give you definite and correct information.

As we look back on the District conventions, we thank God for His gracious blessings bestowed on all presentations and discussions of doctrine as well as all discussion of the work of our Synod. We pray that in His grace He may continue His divine benedictions also in future conventions of Synod and its Districts.

District Conventions

Colorado

Aug. 14—17, Colorado Springs

Galloping growth of the Rocky Mountain area is indicated in the report of 12 new mission sites purchased or authorized during the year. Backing the mission boom, the convention designated 1962 as a Church Extension year to raise \$500,000 in loans and to boost capital accounts of the District Church Extension Fund.

Parish education efforts the past year centered on Sunday school institutes, a District Sunday school convention, youth counselor training.

Proceeding from the doctrines of the church and the ministry, essayist Walter W. Stuenkel, Milwaukee college president, sketched a practical program of church activity involving all members of the congregation.

Circuits of the three-state District were redivided to conform with natural geographic lines. Rev. Waldemar E. Meyer was elected Second Vice-President to succeed Rev. M. F. Scheel, who died of a heart attack in mid-July.

MARTIN H. JUENGEL

Minnesota

Aug. 14—18, St. Paul

Some 700 delegates who met at the Saint Paul college realized that the Minnesota District's 54th convention may well have been its last, for they had voted to petition the 1962 Cleveland convention to authorize a division into two Districts.

Under the division proposal the District, which has long ranked first in number of congregations, would become the eighth-ranking southern Minnesota District, with some 211 congregations and 126,000 members, and the thirteenth-ranking northern Minnesota District with some 234 congregations, 62,500 members.

President Ernst Stahlke's convention address, based on Dr. Walther's favorite Bible verse, 1 Peter 2:9, highlighted the "Chosen to Serve" convention motto.

Both essays, "Twentieth-Century Science

and Our Christian Faith," by Dr. John W. Klotz, and "Walther and the Office of the Ministry," by Pastor Gerhard C. Michael, were accorded high approbation and were ordered printed in full.

Iowa West

Aug. 20—25, Lake Okoboji

Recalling the "solid work done by many" in the District's first quarter century, District President G. W. Lobeck and Synod's President John W. Behnken urged constancy to God's Word.

Initiation of a "mission hopper" was announced by the mission department to help pinpoint and set priority ratings of District mission opportunities. Giving added effectiveness to mission guidance are ten-year projections by subsidized congregations, charting membership, stewardship, debt reduction, and other goals.

"Train Two" Bible class leadership programs were slated for fall beginnings in all 16 circuits.

Allocations of \$50,000 each were authorized for erection of a District office building at Fort Dodge and for campus work facilities at Des Moines to serve Drake University students.

Instead of "setting a budget," the convention in sectional and plenary meetings hammered out a work program totaling a record \$1,164,100.

Laymen who played prominent convention roles included Dr. Charles Goetz, chairman of the Board of Directors; Paul Mack, head of the District Church Extension department, and A. F. Niebuhr, who visited 100 congregations to "sell CEF."

EDMUND W. LICHTSINN

Northern Nebraska

Aug. 21—24, Seward

"Full speed ahead" endorsement was given to plans for the major 1962 project, Lutheran Open House Week, Feb. 18 to 22, in which the District will co-ordinate efforts with the two Iowa Districts. Stretching from the Mississippi to Yellowstone Park, 419 congregations are expected to join in opening new doors to Christ, Evangelism Chairman L. Lloyd Behnken noted in outlining the project.

Drawing on research material for his soon-to-be-published Walther biography, Dr. Lewis W. Spitz, professor of church history at the St. Louis seminary, spoke on "Walther Continues the Reformation." The essay as well as the mission and parish education reports received extensive discussion in group sectionals.

A District Commission on College and University Work was authorized as an arm of the Mission Board. Church Extension resolutions approved an increase from 3% to 4% in interest paid on loans and extended the maximum repayment period of borrowing congregations from 15 to 20 years.

ELMER E. MUELLER

South Dakota

Aug. 21—25, Aberdeen

Heartwarming interviews added spark to convention reports and brought living reality to the convention theme, "God's Word Is Our Great Heritage."

Secretary of Missions G. O. Bohn interviewed the Silas Ortleys, Indian family

whose daughter Mary is preparing herself at the Seward teachers college for teaching service among her people. In interview led by Pastor James Kunze members of St. John Congregation, Aberdeen, told of blessings observed since the congregation two years ago opened a parish school.

"Missions are to be conducted, not just as one of our activities, but as the heart of all our activities," was a point underscored by Alfred Bieber, representing Synod's Department of Stewardship, Missionary Education, and Promotion. President E. O. Luessenhop's opening address stressed the other side of the coin: "Before we can hold forth the Word, we must hold it fast!"

Highlighting convention action were resolutions to apportion \$350,000 of next year's \$560,000 budget for the work of Synod; to place into the budget the cost of sending the LUTHERAN WITNESS to each home in the District; to appoint a coordinator of campus work on the District's Missions Committee; to commend the President and the Congress of the United States for standing firm on the question of Federal aid to parochial schools and to urge continued firmness in upholding principles of separation of church and state.

JOHN ALAN KRUEGER

Central Illinois

Aug. 22—25, Springfield

Brisk efficiency and alert attention marked the 36th regular convention, the first to be held in the air-conditioned comfort of a downtown hotel. Notable also was the increased participation of the 114 lay delegates in doctrinal as well as in business discussions.

The essay on Law and Gospel by Dr. Frederic Niedner, St. Charles, Mo., developed a cardinal facet of the convention theme: "Rightly Handling the Word of Truth." Dr. Niedner showed the contemporary relevance of Dr. Walther's thesis that in all preaching and teaching "the Gospel must be given predominance."

A much-discussed issue was a revised procedure for setting the budget for the work of District and Synod. The plan adopted aims at placing primary responsibility for determining budget goals upon the congregations, which will make their commitments on the basis of a "work program" set up annually at the District fiscal conference. The "spending budget" will be determined by the Board of Directors each January on the basis of the congregational commitments.

Delegates voted to add a second District executive secretary, whose primary responsibility will be Christian education and youth work.

GEORGE C. ALBERS

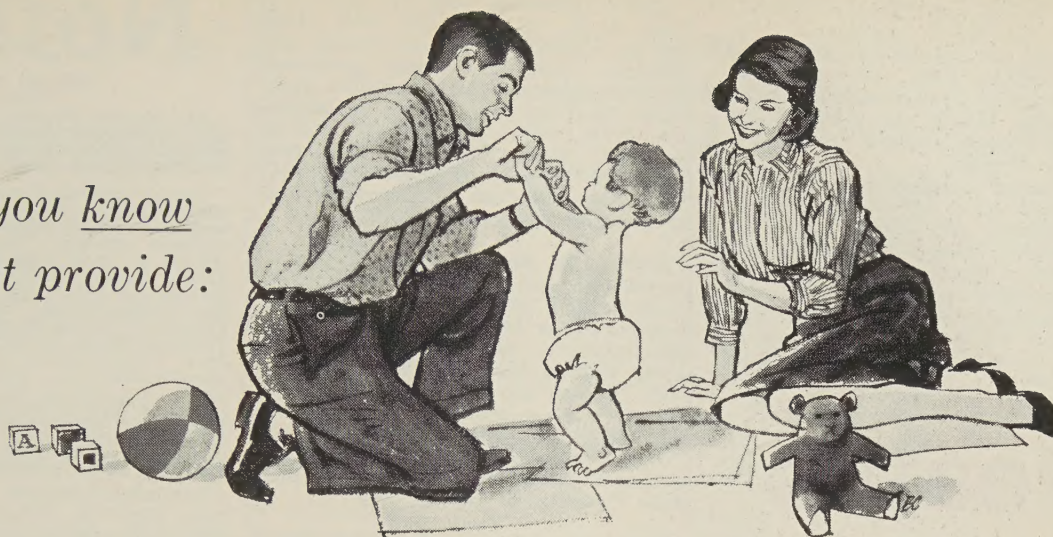
Montana

Oct. 2—6, Laurel

Dr. John W. Behnken represented Synod at the last of the 1961 District conventions, which focused on the theme "Holding Fast the Faithful Word."

The 16-year-"young" District took a vigorous stance toward its mission tasks and opportunities by adopting revised regulations covering operation and growth of its 19 subsidized parishes and by planning mission surveys of the still unreached southwest corner of the state. New con-

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you must provide:*



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Lutheran you can turn to our
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- If you are totally disabled before age 60, we pay all future premiums.

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gregations at Superior, Glasgow, and Hysam were received as members.

Buttressing the mission advance, 1,000 District members have invested in the Church Extension Fund to send the fund's assets soaring beyond the million-dollar mark—an increase of more than a hundredfold in 15 years.

To encourage congregations to maintain parish schools at or above state accreditation standards, the District agreed to provide modest financial grants to teachers for summer schooling.

The convention requested that Rev. August R. Suellflow's essay, "Significant Contributions of Walther to Lutheranism in America," be published for wider distribution in Synod.

O. F. WAGNER

Deaths

G. Herman Beck, Jan. 15, 1883, Jefferson City, Mo., to Oct. 25, 1961, St. Louis, Mo.; son of William and Marie Nieghorn Beck; graduated Addison teachers college, 1905; schools: Youngstown, Ohio; Belleville, Ill.; St. Louis, 1918—56, when he retired. Survivors: Ellen Goveau Beck; sons Rev. Max, Hugo, Armin; daughters Irma Albrecht, Ruth. Funeral: Oct. 28, St. Louis.

Theophil J. Bloedel, April 9, 1873, Lovitz, Poland, to Sept. 17, 1961, Minneapolis, Minn.; son of Jacob and Margaret Dersam Bloedel; graduated Springfield seminary, 1904; parishes: Deer Lake, Mitchell, Ont., Can.; Wolverton, Minn.; Iosco, Minn., 1922—35, when he retired. Survivors: Clara Kuenzi Bloedel; sons Traugott, Bruno, Reinhold; daughters Ruth Mott, Leona Reuss. Funeral: Sept. 19, Minneapolis.

Ernst G. Bultmann, Aug. 20, 1883, Uniontown, Mo., to Sept. 28, 1961, Jefferson City, Mo.; son of Ernst and Martha Telle Bultmann; graduated Springfield seminary, 1907; parishes: Pocahontas, Jefferson City, Mo.; Cole Camp, Mo., 1946 to 49, when he retired. Survivors: Isabell Frentzel; sons Olaf, Arnold, Gilbert, Rev. Norman; daughter Mildred. Funeral: Sept. 30, Jefferson City; interment, Immanuel Cemetery, Honeycreek, Mo.

Marmaduke Carter, March 7, 1881, Hanover County, Va., to Oct. 14, 1961, Chicago, Ill.; son of Rev. Nathaniel and Susan Skow Carter; colloquized, 1917; D. D., Springfield seminary, 1949; pastor, St. Philip, Chicago, 1928—57, when he retired. Survivors: Hazel Dean Carter; son Marmaduke; daughter Percia. Funeral: Oct. 19, Chicago.

Henry F. Gerecke, Aug. 4, 1893, Gordonville, Mo., to Oct. 11, 1961, Chester, Ill.; son of Herman and Caroline Kelpere Gerecke; graduated St. Louis seminary, 1925; pastor, St. Louis, Mo.; city missionary, St. Louis; chaplain, U. S. Army; chaplain, Illinois State Penitentiary, Menard, Ill., 1950—61. Survivors: Alma Bender Gerecke; sons Henry, Carlton, Roy. Funeral: Oct. 14, Chester; interment, St. John Cemetery, Chester.

Carl G. Gernannt, Aug. 14, 1897, New York, N. Y., to Aug. 28, 1961, East Marion, L. I., N. Y.; son of George and Adelheid Haupt Gernannt; graduated St. Louis seminary, 1921; parishes: Alexandria, La.; Islip, L. I., N. Y.; Patchogue, L. I., N. Y., 1933—56, when he retired. Survivors: Flora Wollslager Gernannt; sons Carl, Norman. Funeral: Aug. 31, Patchogue; interment, Lutheran Cemetery, Middle Village, L. I., N. Y.

Gustav H. Mertz, April 12, 1876, Brownstown, Ind., to Oct. 10, 1961, West Lafayette, Ind.; son of Rev. Matthias and Caroline Meyer Mertz; graduated Springfield seminary, 1900; pastor, First Lutheran Church, Missoula, Mont., 1900 to 1929; founded and served 10 churches or missions in seven counties of western Montana, 1929—43, when he retired. Survivors: sons Richard, Edwin, Arthur; daughters Hildegarde Newberry, Ethel Hull. Funeral: Oct. 14, Missoula.

Henry M. Schreiner, Nov. 30, 1877, Frankenmuth, Mich., to Oct. 10, 1961, St. Louis, Mo.; son of John and Anna Bickel Schreiner; graduated St. Louis seminary, 1901; parishes: Sarcxie, Mo.; Pinconning, Mich.; Augsburg, Ark.; Lincoln, Mo.; Stover, Mo., 1927—42, when he retired. Survivors: Mary Mueller Schreiner; sons Alfred, Rev. Oswald, Bernhard, Theodore, Walter; daughters Esther Reinwald, Irene Vogt. Funeral: Oct. 13, Concordia, Mo.; interment, St. Paul's Cemetery, Concordia.

Philip Schroeder, May 2, 1900, Munson, Pa., to Sept. 12, 1961, Lansing, Mich.; son of Edward and Emilie Schroeder Schroeder; graduated St. Louis seminary, 1923; parishes: St. Clair Shores, Caro, Mich.; Lansing, Mich., 1931—61, when he retired; member, Mission Board, Michigan District, 1948—61. Survivors: Esther Ude Schroeder; sons Revs. Roy, Robert, Philip; daughters Lois Stachel, Lenore Stevens. Funeral: Sept. 15, Lansing; interment, Glen Eden, Livonia, Mich.

Otto H. Theiss, March 21, 1900, Oakland, Calif., to Sept. 26, 1961, Ann Arbor, Mich.; son of John and Magdalene Bahls Theiss; graduated St. Louis seminary, 1925; M. A., University of Chicago, 1938; S. T. D., Concordia College, Adelaide, Australia, 1951; D. D., St. Louis seminary, 1960; assistant professor, Concordia College, Oakland, Calif., 1925—29; professor, 1929—41; executive secretary, International Walther League, 1941—52; assistant pastor, St. Luke, Chicago, 1941 to 1952; head of the theological training program in Japan, 1952—61; associate editor, the *Cresset*, 1937—52, *Workers Quarterly*, 1941—52. Survivors: Georgine Fink Theiss; son William; daughter Georgine Steude. Funeral: Oct. 2, Oakland.

Herman C. Winter, May 6, 1897, Milwaukee, Wis., to Aug. 8, 1961, St. Paul, Minn.; son of William and Elizabeth Ehrke Winter; graduated St. Louis seminary, 1919; parishes: Waterville, Morris-town, Gaylord, Minn.; St. Paul, 1944—58, when he retired. Survivors: Adell Thranow Winter; sons Fred, Robert, Gerald, Daniel. Funeral: Aug. 11, St. Paul; interment, Gaylord.

Notices

Official Notices

Rev. Herman Seyfert, Humboldt, Kans., has been appointed Counselor of Circuit 10 to replace Rev. Woodrow Kurth. — ARLEN J. BRUNS, President, Kansas District.

Trinity Lutheran Congregation of Crete, Ill., persists in retaining as its pastor one who, because he has suspended fellowship with The Lutheran Church—Missouri Synod, "is not eligible to serve member congregations" of the Synod. Trinity Lutheran Congregation has thereby excluded itself from membership in The Lutheran Church—Missouri Synod. — *Thee Praesidium of the Northern Illinois District*: THEODORE NICKEL, D. D., President; CARL ABEL, First Vice-President; ERWIN PAUL, Second Vice-President.

Rev. Alvin Cordes, Murdo, S. Dak., has resigned from The Lutheran Church—Missouri Synod and has thereby declared himself ineligible for a call. — ELMER O. LUESSENHOPF, President, South Dakota District.

Rev. Mark H. Wegner, Milwaukee, Wis., has been appointed Counselor of Circuit 6 to succeed Rev. Richard V. Goeres. — H. W. BAXMANN, President, South Wisconsin District.

Rev. Henry J. Kleindienst, Columbia, Mo., has been appointed Counselor of Circuit 2 to succeed Rev. Wm. J. Wollenburg. — W. J. STELLING, President, Western District.

Request for Colloquy

Russell H. Renninger, Beecher, Ill., having submitted the necessary preliminary documents, requests a colloquy for the teaching profession of The Lutheran Church—Missouri Synod. These documents have been sent to Prof. Martin L. Koehnke, president of Concordia Teachers College, River Forest, Ill. — THEODORE F. NICKEL, President, Northern Illinois District.

Colloquies

According to the regulations of The Lutheran Church—Missouri Synod and by authorization of the faculty of Concordia Teachers College, River Forest, Ill., the following have been examined by a committee of the faculty and have given satisfactory evidence of their spiritual maturity, doctrinal knowledge, and understanding of Christian education and church practice: *Norman Hafeman*, Racine, Wis.; *Franklin Martens*, Sauk Rapids, Minn.; *Lloyd Muehfeld*, Waterville, Minn.; *Marlin Schulz*, St. Paul, Minn. They are herewith declared eligible for a divine call into the teaching ministry. The first placement will, according to synodical regulations, be made by the Board of Assignments. — M. L. KOEHNKE, President, Concordia Teachers College, River Forest, Ill.

Election Result

Arthur M. Ahlschwede, St. Louis, Mo., has been elected executive secretary of the Board for Higher Education. — H. G. KLEINER, Chairman.

Notices

The Religious Life Committee at Concordia Senior College, Fort Wayne, Ind., would like to thank all the thoughtful Christians who have aided our student service program by sending in Sunday school materials to our supply center. For these materials and the prayers which went with them we are most grateful. However, we are now so "snowed under" with lessons and pictures that we would ask you to keep up the prayers but to send no materials until further notice. — ROBERT HOFFMAN, Religious Life Committee.

Anyone moving into the area of Madison Township, N. J., or knowing of Lutherans living in this area (Old Bridge, Sayre Woods, South, Pinehaven Village, Creighton Village, South Amboy, Matawan) is asked to contact Rev. HARLEY E. MEYER, The Lutheran Church of the Good Shepherd, 46 Bushnell Rd., Old Bridge, N. J., PA. 1-2120.

Available

Pulpit, lectern, altar, chancel seats (dual). Write: REV. CARL M. LUEKER, 309 W. Washington, Alexandria, Ind.

Altar. Write: HEINRICH A. WINTER, 608 S. Second Ave., Rock Rapids, Iowa.

Sunday school altar, different shades of stone with "Last Supper" on front. Write: Rev. WILLIAM STACHE, Box 218, Alcester, S. Dak.

Wanted

For mission congregation, used adult choir robes of any color; minimum quantity of 10. Write: Rev. HARLEY E. MEYER, 46 Bushnell Rd., Old Bridge, N. J.

Electronic organ for mission congregation. Write: Rev. H. P. MEYER, 810 N. 15th St., Springfield, Ill.

The Golden Book of Popular Folk Songs for English classes at Concordia Seminary, Porto Alegre, Brazil; also mimeograph machine in good working condition. Write: PAUL M. OTTEN, Box 229, Concordia Seminary, Springfield, Ill.

Houseparents for Brook Farm Home, a foster-care institution for children in West Roxbury, Mass., operated by the Lutheran Association for Works of Mercy. Applicants (husband and wife), ages 30 to 60, who love children, should send qualifications and references to: Rev. W. J. WILTENBURG, Executive Secretary, 670 Baker St., West Roxbury 32, Mass.

Altar cloths, paraments, Communion ware, candleholders, and altar cross for mission congregation. Write: Rev. WALTER D. VOLZ, 314 Woodhaven Drive, Jacksonville, N. C.

Eight copies each of *Luther's Small Catechism*, annotated by Ed. W. A. Koehler, and *Lessons in the Small Catechism of Dr. Martin Luther*, by Mezger. Please state price and condition of books. Write: Rev. CALVIN L. HARM, R. 2, Hinton, Iowa.

Changes of Address

Pastors:

Baum, Robert W., 10745 St. Cosmas Lane, St. Ann, Mo.
Birnbaum, Leon L., 1111 Briarwood Dr., Abilene, Tex.
Brackebusch, Imm. M. (em.), 9109 W. Palmetto Ave., Apt. 4, Milwaukee 18, Wis.
Brammer, Reginald A., Nortonville, Kans.
Brandt, Norman T., 2963 N. Maryland, Milwaukee 11, Wis.
Brenner, Rudolph, Sherrill, Iowa
Corl, Robert M., 1929 Huxley, Madison 4, Wis.
Eckhardt, Eugene L., 3511 Burlingame Rd., Topeka, Kans.
Gesch, Roy G., 1613 California Ave., Wahiawa, Oahu, Hawaii
Glienke, Herman J., 2707 Flagler Ave., Key West, Fla.
Goette, Carl J., 22 Livingston St., Kingston, N. Y.
Griffin, Dale E., 1665 Jodhpur Dr., Florissant 35, Mo.
Guebert, Clifford C., Box 487, Didsbury, Alta., Can.
Jordan, Robert G., 3401 E. Puetz Rd., Oak Creek, Wis.
Koepke, Frank, 6-2 Chome, Kudan, Chi-yoda-Ku, Tokyo, Japan
Majoros, Jaroslav G., 4252 Rocky River Dr., Cleveland 35, Ohio
Medley, J. Elmer, c/o Prince of Peace Lutheran Church, 764 Harton Circle, Lynnhaven, Va.
Reinke, Edwin A. Jr., 304 N. Brockway Terr., Palatine, Ill.
Renner, Otto G. (em.), 2029 Geneva St., Racine, Wis.
Stade, Robert C., 74 Sherman St., Hartford 5, Conn.
Wodtke, Norbert R., 37 Park Pl., Guthrie, Okla.

Teachers:

Beyer, George H., 4697 Allemania, St. Louis 16, Mo.
Borcharding, Gordon, 1730 N. Nagle Ave., Chicago 35, Ill.
Brueggemann, Wallace W., 1110 Skyline Dr., Danville, Ill.
Eller, James W., R. 4, Box 433, Sherwood, Oreg.
Helming, Warren, 136 Broadmoor Dr., Tonawanda, N. Y.
Kaiser, Herbert E. (cand.), 2115 Walnut Dr., Manhattan, Kans.
Pranschke, Delbert F., 1318½ Union St., Fort Wayne, Ind.
Schmidt, Harold H., 931 Mason, Lodi, Calif.
Schwartz, Paul M., 80 Fairway Dr., Apt. 7, Daly City, Calif.

Report of Synod's Treasurer

Receipts from District Treasurers

Districts	1961 Pledge	9/12th of Pledge	Receipts 2/1/61 to 10/31/61
Alberta and British Columbia	\$ 85,000	\$ 63,750	\$ 48,808
Atlantic	850,000	637,500	449,170
California and Nevada	384,000	288,000	288,000
Central	1,600,000	1,199,999	957,781
Central Illinois	650,000	487,501	487,500
Colorado	234,000	175,500	175,165
Eastern	432,000	324,000	324,000
English	1,000,000	750,000	608,111
Florida-Georgia	150,000	112,500	113,085
Iowa East	395,000	296,250	296,250
Iowa West	650,000	487,501	424,000
Kansas	560,000	420,001	372,831
Manitoba and Saskatchewan	75,000	56,250	50,040
Michigan	1,715,000	1,286,250	989,491
Minnesota	1,800,000	1,350,000	1,049,234
Montana	76,000	56,999	57,000
North Dakota	195,000	146,250	115,024
North Wisconsin	750,000	562,500	431,314
Northern Illinois	1,338,750	1,004,062	779,481
Northern Nebraska	450,000	337,500	255,979
Northwest	355,000	266,250	266,250
Oklahoma	162,400	121,799	122,675
Ontario	180,000	135,000	135,000
South Dakota	315,000	236,250	184,967
South Wisconsin	1,125,000	843,750	633,607
Southeastern	345,000	258,750	258,965
Southern	172,000	129,000	129,000
Southern California	340,000	254,999	255,000
Southern Illinois	415,000	311,250	246,051
Southern Nebraska	472,500	354,375	324,373
Texas	600,000	450,000	339,465
Western	1,325,000	993,751	760,144
	<u>\$19,196,650</u>	<u>\$14,397,487</u>	<u>\$11,927,761</u>

MARTIN E. STRIETER, Treasurer

The Great White Throne

It took twenty years for twenty thousand men to build the twenty-million-dollar Taj Mahal, where the Mogul emperor Shah Jahan laid his beloved wife to rest. The inscription reads: "To the memory of an undying love." But in the roaring fire of the Judgment this white marble monument on the Jumna River in India will crumble to dust.

Out on Mount Calvary was born the church which will live forever, for there "Christ loved the church and gave Himself for it." We are under marching orders to take this Calvary Gospel to the ends of the earth. Through the Holy Spirit we have been made "living stones built into a spiritual house." Under God we are to lay stone on stone in the building of Zion. Jesus commanded it. His loving, obedient children will do it.

This is Advent. The King is com-

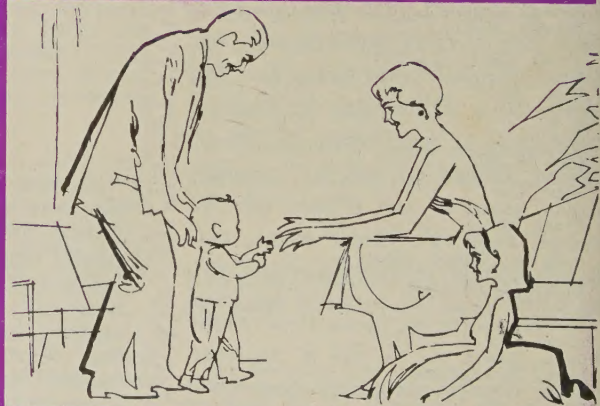
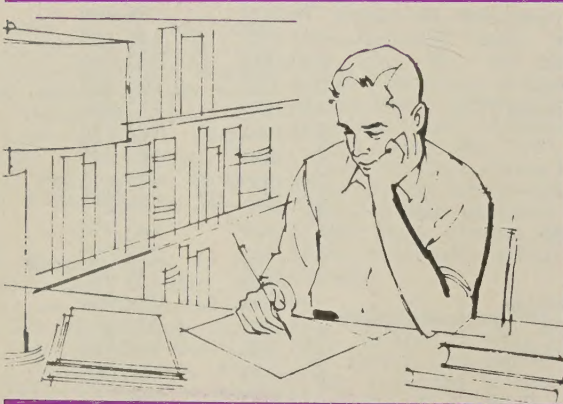
ing. Get ready, be wide awake! He is coming for His Coronation Day. You are to be in the royal procession. Hurry and bring many others from the highways and hedges of the world. They are to march with you through the twelve gates and up the golden streets, all the way to the Great White Throne, where the lamps of fire will burn forever.

Really now, Christian brother and sister, how much do you love Him, your harvest Lord? "Prove the sincerity of your love" by compelling many to come in. Tell your neighbors and friends about Jesus. Pray for missions and give for missions — *as never before!* The old year is fast fading away. As you see here, our work is not done.

Hurry, the King is coming!

R. C. MUHLY, Associate
Stewardship Counselor

WHY SHOULD LUTHERANS CONSIDER JOINING AAL?



For their own sake, primarily. If a Synodical Conference Lutheran family is considering insurance, no other life insurance organization has so much special significance. None offers so many uniquely Lutheran and fraternal advantages. None delivers this protection at such a low net cost.

Beyond practical considerations, your AAL membership offers satisfying Christian fellowship through approximately 3600 local fraternal branches. Together, you and the other 600,000 AAL members participate as partners in a sizable fraternal and benevolence program. Last year, AAL grants to scholarship winners, schools, churches and organizations the Synodical Conference totaled \$685,000. For either personal reasons, or for reasons of dedication, eligible Lutherans will find many benefits and advantages in joining AAL... including the *special difference* AAL members share—LOWER NET COST life insurance. Ask your local AAL counselor for helpful advice in becoming an AAL member.

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